7: Linton E-5 (1920-1921) 1923 OXo Marquesas OX6

105 645 At the head of the tribe stood the chief, but he appears to have been a different functionary from the Hawaiian or Tahitian ruler. The concepts of divine descent and absolute power were lacking among the Marquesans, and there was no sharp line of demarkation between the ruled and ruling classes. As in all other parts of Polynesia, the office was hereditary, but the chiefs frequently sought to strengthen their position by alliance with influential families of commoners. Such alliances were formed principally through adoption, and the chieftainship might in this way pass out of the line of actual blood descent. The chief was looked upon as the director of group activities, and in some places at least, as the owner of the tribal lands. His power was by no means absolute, however, and in case of oppression his followers might desert and pass into the service of another chief. It is an interesting fact that the chief does not seem to have been expected to expose his person in war. Battles were directed by war leaders (*toa*) who were men of proved valor. Within many of the fortifications visited, small enclosures were pointed out as the place where the chief took refuge with a body-guard of picked men, during an attack.

793 105 Second to the chief, and with power almost equal to his, was the inspirational priest (*tau'a*). This personage was believed to be the mouthpiece of the god, and as such had much influence in secular as well as religious matters. The relative power of the chief and *tau'a* in any community no doubt depended largely upon their personalities, but on the whole the power of the *tau'a* appears to have been inferior, final decision in most matters resting with the chief.

105 461 Next in importance below the chief and *tau'a* ranked the heads of large families. Below these in turn seem to have been classed the master craftsmen of various trades, *tuhuna*. Such men appear to have been regularly instructed and were extremely jealous of their trade secrets. They were employed and well paid by chiefs and rich commoners, who fed and housed them while the work was going on. It is an interesting commentary on the position of the skilled workman in the social scale that even chiefs did not consider it below their dignity to make and sell objects. Gracia (28, p. 149) mentions a chief who derived most of his revenue from carving pipes.

105 619 484 In spite of the difficulties of land communication, the lack of centralized authority, and the almost constant inter-tribal wars, the isolation of the various valleys was more apparent than real. Due to the involved native relationships, and especially to the practice of adoption, many individuals were under the protection of more than one tribe and could serve as go-betweens. *Tuhuna* of important trades also appear to have been able to travel with considerable safety as their services were much in demand. Great fetes given by one tribe were often attended by contingents from other tribes with whom the givers were tempo-